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Children's Gifts.

We're a little gleaner's band,
Toiling day by day;
Gathering for a heathen band,
Pennies by the way.

Gleaners in the mission-field,
Like the virtuous Ruth;
To temptation will not yield,
Always speak the truth.

Busy girls and boys may we
Toil for Africa wild;
Interested we should be,
In each heathen child,

Send them garments to be worn
To the Sunday-school;
Taught within the mission-house,
By the Christian rule.

Tell them gods of wood and stone
Nothing good can give;
Tell them Jesus Christ alone,
Can their sins forgive.

Teach them how to praise and love.
Worship and obey,
Christ the Lord who reigns above—
He's the truth, the way.

Jesus loves us, Jesus leads,
We will follow where he bids;
Trust and work where'er we roam,
Till he calls us home.

JULIA C. ELWELL.

Semi Editorial.

I am now writing at Niles, Michigan, where I am being detained by bad connections of the railroads. And to make the best of it I am employing my time in writing for the EVANGELIST. I came from Milford this morning. There I stopped a short time at brother Muntz's, and met brother Perry Early, of Nappanee, and brother Fisher, of the Milford church. I was much pleased to learn of the successful meeting brother Mallott is now holding in Milford, and that brother Muntz was now fully identified with us. I regret that he did not start out with us, for he might have enjoyed himself much more. Hope he will make up for lost time by being doubly happy. He is a valuable acquisition to the church. There are few men in the church better read in general religious history, and the gospel itself. By application he should become a good writer. He should make use of his talents, and we believe he will. The Lord bless brother Mallott's meeting. Had I known it I might as well have remained at Milford until evening; but then this semi ed. would not have been written. If I fail in reaching my appointment to-night, it will be the first for a year and a half; and I must fail to-night, for it will be near eight o'clock before I can leave this place. Perhaps brother Cripe may have misunderstood my card published some time ago. That will be my only hope.

Now I must return to Waterloo, and finish up my report of the work in that stronghold of the Brethren church. I am in the habit of calling it all Waterloo, while, I believe the congregation is called Black Hawk church. As yet there is no church in the city of Waterloo, although there are a number of members residing in town, among them brother Showalter, one of the original deacons, and brother Stiffler, lately called to the ministry. All that is needed to establish a church in the city will be to have brother Bashor hold a

protracted meeting there of a few weeks. It they will do that I will guarantee a membership that will build a house of worship and sustain an organization. Hope the Brethren will concentrate their local efforts upon Waterloo. Would like to see a church in the city. Hope it may be said of brother Bashor and Waterloo, as old Jacob Blough used to say of myself and Berlin; "Er gebt net uf bis er noeh en hous in der Statt hot."

I believe I will not name any of the places I called at during my stay in this place, as I simply was on a business visit. As I was only among those who were thought able to donate to the college fund, it might appear as if I cared only for the wealthier portion of the brethren, which is not true. But perhaps some of them would not have cared much if I had given them the slip, though if they did they did not show it for all seemed to appreciate their privilege in lending a helping hand to a good cause. Most of them required nothing more than a clear statement of the nature of the work and an explanation of the plan by which it was proposed to raise the debt, and they were ready to do their part. Occasionally one hardly knew how much he should give, and needed to be advised upon that part of the work. In such cases I consider my advice very valuable. Some people really do not know how much they ought to give. The Black Hawk church did well, and the end is not yet, for some have not yet donated who can do so just as easily as those who have. I do not believe they mean to be behind in so good a work. Brother Bashor has blanks, and will wait upon them, or they can apply to him.

Only a little over \$6,000 yet remains to be raised. We are inspired with new hope of success. It is simply a question of time; but the time is what is annoying me. Time is a very precious article, and it is passing very rapidly.

And now I am writing at the house of brother J. C. Cripe, where I arrived Sunday noon. I landed at Dowagiac on Saturday evening, but brother Cripe did not meet me, as I had expected, and so I put up at a hotel for the night and awaited the results of the next morning, which turned out no better. So I engaged a livery rig to take me out, when I learned that he had not received my letter and consequently knew nothing of my intended coming. He is somewhere in St Joseph county, Indiana, preaching. I am quite out of shape, on account of the disappointment, as I had left it for him to arrange my work in Michigan, until the 14th. But if the weather continues as it was on Sunday, I will be obliged to remain indoors, and so that can soon be arranged. Sister Cripe is hospitably entertaining me, as I would wish my wife to do to any other poor, snow-bound preacher.

Have had an opportunity to read carefully and thoroughly

the EVANGELIST for Dec. 2. And now I feel as if I wanted to review it, just as if I were editor of the paper myself. I glory in "The toils of an Editor;" it is a dose that will do all the correspondents good, Balsbaugh not excepted. Of course, all great writers write a bad hand, but the ordinary kind must not expect to attain that distinction with no other recommendation. I read the report of brother Beer's Earth-quake with much interest, but was pleased to notice in the conclusion, that the destruction was not as great as some had anticipated. It is to be regretted that even one should be lost to the cause, but we have not much regret for Broadhurst as a worker with the Brethren church. He will do better with the German Baptists. He can preach and practice the "order," and preside over an "order" church, but as for the Gospel, it is a subject which we fear he cannot handle with any degree of success. 2 Peter 3: 16, 17. We should have much patience with the ignorant, but we dare not permit them to have the rule over the church. That is the rule in the German Baptist church, and I am in favor of keeping up a healthy contrast between us. A young Quaker descendent donated a small amount to the college fund, at one of my college meetings, because, he said, we were in favor of teaching our ministers to read before we sent them out to preach. I promised him we would.

Persons who may go to the trouble to read this communication, will excuse its rambling nature, as it seems to be inevitable. I am now awaiting the cars on the Grand Rapids & Indiana R. R., at the Air Line Crossing, for Lima, Indiana, where I hope to visit brother D. M. Truby and his brethren, and then go to Auburn and Hometown.

Sister Cripe kindly sent me over to brother Walter Clark's, about seven miles east of Dowagiac, (Pronounced "Dawjack") on Monday. Here I again took every body by surprise, as they had no thought of me lighting down upon them so unceremoniously; but they took good care of me all the same. Bro. Clark is the minister of this church, and I soon learned from him that I could not hope for college help from there. They were just about finishing a new church, and had taken as much upon themselves as they felt able to bear for the time being. About four or five of them had the bulk of it to bear, and from them alone I could expect help, and these I could soon interview. The weather was considered too treacherous to risk putting out an appointment through the schools; hence I decided to start out again to-day, (Dec. 9th.) for a warmer climate. I visited at the above place the families of brethren Walter Clark, Albert Clark, and Israel Hartsell. They all expressed their hearty sympathy with the college cause, but did

not put down the amount of their sympathy in debt paying shape. However, I have their promise to do something before the enterprise shall fail; and I believe they will. Brethren who have as much pluck as they have manifested in building their new house of worship, will not be found entirely remiss in any other good work; but I would have preferred to have taken something more tangible with me. Bro. Walter Clark brought me to Vandalia this morning, thence I took the train to Wasepi, and now it is nearly train time, and I must close.

HOLSINGER.

Lovefeast at Dayton.

Saturday, Nov. 21st., between the hours of 5 and 8 P. M., the city Brethren held their communion. Although the church was built nearly fifty years ago, this was the first service of the kind ever held in it.

Thirty-two souls participated in the observance of the ordinances of the house of God. The solemnity connected with the communion of the body and blood of Christ, was made more impressive by the profound silence of the spectators during the service.

Surely the spirit of God was present. Love seemed to flow from heart to heart, and all, both old young, realized the life-giving power of the body and blood of Christ. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Brethren J. A. Ridenour and E. S. Miller were present and conducted the service.

Sunday, Nov. 22, Bro. Miller preached for the Bear Creek congregation and Bro. Ridenour remained in the city and preached for us. To an invitation given at this time two worthy German Baptists came forward and were received by the church as co-laborers in the vineyard of the Lord. To be a member of a church in which all have the privilege to speak the truth at all times, and worship God according to the gospel, is a matter of no small consideration in these days of equivocation.

Wednesday evening, Dec. 2nd Bro. Mason preached for us from Rev. 22: 1. Many thanks to these brethren for their noble service to us-ward in the Lord's cause.

Sunday, Dec. 13, at 10:30 a. m. the Lord willing, Bro. Miller will preach for us, and Wednesday evening, Dec. 16th, at 7:30 o'clock Bro. Mason will again occupy the pulpit.

Thank the Lord, the good work is going on, and through the instrumentality of the Word, souls are being saved and the name of God is glorified, even in the once despised, deserted, and forsaken, but now converted, old church, on the corner of Jackson and Van Buren streets, Dayton, Ohio.

SAMUEL KIEHL.

Dec. 3rd, 1885.
The laws of our religion tend to the universal happiness of of man kind.

A Plan to Raise the College Debt.

EDITOR EVANGELIST—I have just read A. A. Cober's article entitled "still wanting" in No. 47 of the EVANGELIST, and I feel like saying is it possible that the college debt cannot be paid.

I don't believe there is a brother or sister in the Brethren Church that would like to see the college go down, and there are many not connected with the Brethren church—like myself—that would regret to see them lose the college, and I believe thousands of dollars could be raised where you don't get a dollar, simply for fear that if they do pay, it will finally be lost by the failure of the necessary amount being raised.

Now why would not a method of assessment avert this danger, and let each one be called upon to pay his quota only when he can be assured that the whole amount is pledged.

For instance; I see by reading the EVANGELIST it claims a subscription of two thousand. If there are two thousand subscribers to the EVANGELIST I think it would be safe to estimate that two thousand persons could be found representing an average valuation of one thousand dollars each clear of all indebtedness, that would rather pay one half of one per cent, of their property (clear of indebtedness) than to see Ashland college go down.

Two thousand persons at \$1000 each would make a valuation of or basis of taxation of two million dollars, and at one half of one per cent would raise ten thousand dollars. Now the question is "How can it be done?"

Let some one be appointed in each congregation of Brethren to take the names of every person that is interested in Ashland college enough to pay not exceeding one half of one per cent on what they own clear of indebtedness or on what-ever amount they chose to give in, be it more or less than what they own. Now let a committee be appointed to receive their names and amounts, then let everybody go to work to get names with these three things distinctly understood. First that no one is to be called upon to pay more than one half of one per cent on the amount he gave in.

Second, that no one is to be called to pay at all unless the one half of one per cent on the amount handed in will liquidate the debt. Third that if more is given than is needed to pay the debt at one-half of one per cent, only such assessment shall be made as will pay the debt.

Brethren can send in their valuation privately if they desire, and of course should be notified privately when assessed. If you think this scheme practicable you may put me down at a valuation of two thousand dollars and publish this letter.

J. H. PECK.

Emporia, Kansas.